तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Issue No. 78 *Fortnightly email mini-magazine from Gopal Jiu Publications*

14 May 2004 *Śrī Aparā Ekādaśī*, 10 *Trivikrama*, 517 *Gaurābda* Circulation 1,538

Highlights

• **Preaching is Greater Fortune**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
• **Who is a Real Member?**
Sri Srimad Gour Govinda Swami Maharaja
• **Sacred Bathing**
• **Mantras for Bathing**
• **Whom to Follow?**
From Srila Jiva Goswami's **Bhakti-sandarbha**

Preaching is Greater Fortune

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

The mission of Sri Chaitanya Mahaprabhu is to spread the only medicine effective in this fallen age of Kali — the chanting of the Hare Krishna *mahā-mantra*. Following the orders of His mother, Sri Chaitanya Mahaprabhu was residing at Jagannath Puri, and the devotees were coming to see Him. However, the Lord felt that this message must be spread very elaborately in Bengal, and in His absence there was not a second person capable of doing it. Consequently, the Lord requested Nityananda Prabhu to stay there and broadcast the message of Krishna consciousness. The Lord also entrusted a similar preaching responsibility to Rupa Goswami and Sanatan Goswami. Nityananda Prabhu was requested not to come every year to Jagannath Puri, although seeing Lord Jagannath greatly benefits everyone. Does this mean that the Lord was refusing Nityananda Prabhu a fortunate opportunity? No. One who is a faithful servant of Sri Chaitanya Mahaprabhu must execute His order, even if one has to sacrifice going to Jagannath Puri to see Lord Jagannath there. In other words, it is a greater fortune to carry out Sri Chaitanya Mahaprabhu's order than to satisfy one's senses by seeing Lord Jagannath.

Preaching Chaitanya Mahaprabhu's cult throughout the world is more important than staying in Vrindavan or Jagannath Puri for one's own personal satisfaction. Spreading Krishna consciousness is Sri Chaitanya Mahaprabhu's mission; therefore His sincere devotees must carry out His desire.

pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

The devotees of Lord Chaitanya must preach Krishna consciousness in every village and town in the world. That will satisfy the Lord. It is not that one should act whimsically for his own personal satisfaction. This order comes down through the *paramparā* system, and the spiritual master presents these orders to the disciple so that he can spread the message of Sri Chaitanya Mahaprabhu. It is the duty of every disciple to carry out the order of the bona fide spiritual master and spread Lord Chaitanya's message all over the world.

— Purport to *Cc. madhya* 16.64.

Who is A Real Member?

Sri Srimad Gour Govinda Swami Maharaja

Srila Prabhupada often stated that in *kali-yuga* there are no *brāhmaṇas*. *kalau śūdrā sambhavāḥ* — Everyone is *śūdra*. Human society is compared to a body, and the *brāhmaṇas* are the head.

next column ☞

Without a head, what is the value of the body? When society becomes headless it falls into a deep, dark ditch and everyone suffers.

If one becomes a *vaiṣṇava* he automatically becomes a perfect *brāhmaṇa*. But who is a real *vaiṣṇava*? Srila Bhaktisiddhanta has described in his song *Vaiṣṇava Ke?* (text 11):

kanaka-kāminī, 'pratiṣṭhā-bāghinī,
chāḍiyāche jāre, sei ta' vaiṣṇava
sei 'anāsakta', sei 'śuddha bhakta,'
saṁsāra tathā pāya parābhava

He is an *uttama vaiṣṇava* who has given up attachment for *kanaka, kāminī,* and *pratiṣṭhā.* He has no attachment for *kanaka,* money and gold, *kāminī,* women, or for *pratiṣṭhā,* name, fame, prestige and adoration. He is a *vaiṣṇava*.

The purpose of my revered spiritual master Srila Prabhupada was like that. He said, "I am creating *brāhmaṇas.*" One who becomes a real *vaiṣṇava* becomes a perfect *brāhmaṇa.*

"*Gotra*" means "lineage". Modern-day *brāhmaṇas* may be very proud of their lineage, but if they are not *vaiṣṇavas* then they belong to the *cyuta-gotra,* fallible line. But *vaiṣṇavas* become a part of the *acyuta-gotra,* infallible line, because they are a part of Krishna's family.

Try to understand Prabhupada's purpose. Become a real *vaiṣṇava* — *kanaka-kāminī, 'pratiṣṭhā-bāghinī, chāḍiyāche yāre, sei ta' vaiṣṇava* — give up attachment to money and gold, and the attachment to *kāminī* — women. Never run after name, fame, adoration and prestige, which are compared to a tigress — *pratiṣṭhā-bāghinī.* If you run after that tigress she will devour you. A *vaiṣṇava* is a pure devotee — *sei ta' vaiṣṇava, sei 'anāsakta', sei 'śuddha bhakta'*. Srila Prabhupada has stressed this point thousands and thousands of times in his purports, "Be pure." "Be pure." "Be a pure devotee."

Prabhupada created this International Society for Krishna Consciousness. He named it "Society for Krishna Consciousness". Many people objected, "Why are you saying 'Krishna'? If you say 'Krishna' then it becomes sectarian. Why don't you say 'God consciousness'?" Why didn't Prabhupada do that? Why did he stress, "No, it is the society for *Krishna* consciousness?" Prabhupada is a *vaiṣṇava*, a perfect *brāhmaṇa.* He knows that the goal of life is Krishna. You should achieve that goal and then all life's problems will be solved. Develop pure, complete Krishna consciousness. He named it "Society for Krishna Consciousness", not God consciousness or any other consciousness, because Krishna consciousness is the goal of life.

Krishna says in *Bhagavad-gītā* (6.30):

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me. He sees Me and I see him.

Seeing Krishna everywhere and seeing everything in Krishna is complete Krishna consciousness. Such a person is a worthy member of the International Society for Krishna Consciousness. How will you become a worthy member without knowing Krishna and developing complete Krishna consciousness? Understand the purpose of the founder-*ācārya* of ISKCON. He wanted ISKCON members to develop complete, pure Krishna consciousness, to see Krishna everywhere and to see everything in Krishna. To see that Krishna is the only supreme proprietor, that everything belongs to Krishna, and that Krishna is the only enjoyer. That is Krishna consciousness; and when that is achieved the highest interest of life will be served — *na te viduḥ svārtha-gatiṁ hi viṣṇuṁ* (*Bhāg.* 7.5.31).

— *The Flow of Nectar.* Gopal Jiu Publications. Bhubaneswar. 1994. Pages 9-11.

Sacred Bathing

We have seen that when sadhus in India take bath in sacred lakes, rivers, and tanks, they generally all show respect for the holy waters by observing certain strictures. Many different śastras *describe these basic principles for sacred bathing in similar ways. Here is a list mostly based on the* Varāha Purāṇa.

1) One should not take a sacred bath in an unclean condition or after having passed stool. If necessary one should first take bath in some other place and then take bath in the sacred waters.

2) Understanding that it is improper to take sacred bath while wearing dirty cloth, many pilgrims purchase new cloth just for bathing.

3) One should not kick the water with ones feet.

4) At the end of one's bath one should offer oblations of the water to the demigods, sages, and forefathers. [*Gauḍīyā vaiṣṇavas,* however,

generally offer to their guru, the previous *ācāryas*, the *pañca-tattva*, and Radha Krishna.]

5) After offering oblations one should come out of the water and wring out ones garments away from the sacred water.

Note: Following the standard of behavior that the associates of Sri Chaitanya Mahaprabhu exhibited when taking bath in sacred waters, the Radhakunda municipality prohibits washing clothes, using soap, or spitting in the waters of Radhakund or Shyamakund.

— Translated by Sri Pradosh Das, from Pandit Madan Gopalji Sastri's Hindi translation of Narayan Bhatta Goswami's Sanskrit *Kāmyavana-māhātmya*. Published by Gaurapada Dasji Maharaja. Kaman, District Bharatpur, Rajasthan. 1994.

Mantras for Bathing

Below are some commonly recited prayers and mantras for taking bath in different sacred waters.

Obeisances to Radhakund

śrī-vṛndā-vipinaṁ su-ramyam api tac chrīmān sa govardhanaḥ
sā rāsa-sthalikāpy alaṁ rasa-mayaiḥ kiṁ tāvad anya-sthalaiḥ
yasyāpy aṁśa-lavena nārhati manāk sāmyaṁ mukundasya tat-
prāṇebhyo 'py adhikaṁ priyeva dayitaṁ tat-kuṇḍam evāśraye

The forest of Sri Vrinda is a most attractive place. Within this forest is the most opulent Govardhan. In comparison to the place of *rasa* nearby where Krishna performed His *rāsa* dance, what is the use of all other places? I take shelter of the lake of She who is dearer to Mukunda than His own life airs.

Obeisances to Shyamakund

duṣṭāriṣṭa-vadhe svayaṁ samabhavat kṛṣṇāṅghri-padmād idaṁ
sphītaṁ yan-makaranda-vistṛtir ivāriṣṭākhyam iṣṭaṁ saraḥ
sopānaiḥ parirañjitaṁ priyatayā śrī-rādhayā kāritaiḥ
premāliṅgad iva priyā-sara idaṁ taṁ nitya-nityaṁ bhaje

This favorite lake named Arishta manifested spontaneously from the lotus feet of Krishna when He killed the wicked Arishtasura. It is a splendid expanse of nectar from His feet and is decorated with steps that were constructed for Krishna's satisfaction by Sri Radha. I perpetually worship this lake, which is situated as if embracing the lake of Krishna's beloved (Radhakund).

Obeisances to the River Yamuna

gaṅgādi-tīrtha-parisevita-pāda-padmāṁ goloka-saukhya-rasa-pūra-mahiṁ mahimnā
āplāvitākhila-susādhu-jalāṁ sukhābdhau rādhā-mukunda-muditāṁ yamunāṁ namāmi

I offer my obeisances to the Yamuna, whose lotus feet are reverentially served by all the holy places, including Ganga. Her exalted currents carry the blissful nectar of Goloka, and she has attracted by Her greatness all the sanctified waters to fill her. She delights Sri Radha and Mukunda, immersing them in the ocean of happiness.

Obeisances to the River Ganga

navadvīpārāma-prakara-kusumāmoda-balitāṁ sphurad-ratna-śreṇī-cita-taṭa-sutīrthāvali-yutām
harer gaurāṅgasyātula-caraṇa-reṇūkṣita-tanuṁ samudyat-premormi-tumula-harisankīrtana-rasaiḥ
prabhu-krīḍāpātrīm amṛta-rasa-gātrīm ṛṣi-ghaṭā-śiva-brahmendrādīḍita-mahita-māhātmya-mukharām
lasat-kiñjalkānbhojani-madhupa-garbhoru-karuṇām ahaṁ vande gaṅgām agha-nikara-bhaṅga-jala-kaṇām

I offer my respects to the Ganga, adorned with the fragrance of the pleasure gardens of Nabadwip. She is joined by rows of excellent bathing places whose shores are bedecked with many shining gems. Her body has been sprinkled by the precious dust of Lord Hari Gauranga, and her waves of pure love have been aroused by the tumultuous mellows of *hari-saṅkīrtana*. She is the worthy place of Mahaprabhu's pleasure pastimes. Immortal nectar flows in her body. Countless sages and demigods headed by Siva, Brahma, and Indra eloquently praise her great glories. She is most merciful, and within her are lotuses with shining filaments and honeybees. I offer my respects to her, a drop of whose water destroys heaps of sins.

Mantra for Bathing in Radhakund

The following mantra may also be recited while sprinkling water from the kuṇḍa *on one's head.*

rādhikā-sama-saubhāgyaṁ sarva-tīrtha-pravanditam
prasīda rādhikā-kuṇḍa snāmi te salile śubhe

Your good fortune is equal to that of Radhika Herself. You are honored by all the holy places. O Radhika-kunda, please favor me. I am now bathing in your sacred water.

Mantra for Bathing at Shyamakund

udbhutaṁ kṛṣṇa-pādābjād ariṣṭa-vadhataś chalāt
pāhi māṁ pāmaraṁ snāmi śyāma-kuṇḍa jale tava

You were born from the lotus foot of Krishna on the pretext of His killing Arishta. O Shyamakunda, please protect me, a most fallen soul. I am now bathing in your water.

Mantra for Bathing in the Yamuna

kalinda-tanaye devi paramānanda-vardhini
snāmi te salile sarvāparādhān māṁ vimocaya

O daughter of Kalinda, O goddess, O increaser of supreme bliss, I am now bathing in your water. Please deliver me from all offenses.

Mantra for Bathing in the Ganga

viṣṇu-pāda-prasūtāsi vaiṣṇavī viṣṇu-devatā
pāhi nas tv enasas tasmād ā-janma-maraṇāntikāt

You are born from the feet of Vishnu. You are a *vaiṣṇavī*, and your deity is Lord Vishnu. Please protect us therefore from the offenses we commit from our birth up to our death.

Mantras for Calling Sacred Waters

When not in the proximity of sacred waters, many vaiṣṇavas *chant the following mantras while taking bath. The first one is for calling the sacred waters and the next is a meditation. Only pure water should be used for this, and the sacred waters thus called should be shown all due respect.*

gaṅge ca yamune caiva godāvari sarasvati
narmade sindho kāveri jale 'smin sannidhiṁ kuru

O Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri, please enter this water.

kurukṣetra-gayā-gaṅgā-prabhāsa-puṣkarāṇi ca
tīrthāny etāni puṇyāni snāna-kāle bhavantīha
pāvanākhyaṁ saraḥ śrīmat tathā mānasa-jāhnavī
yamunā śyāma-kuṇḍaṁ ca rādhā-kuṇḍaṁ tathaiva ca
etāni puṇya-tīrthāni snāna-kāle bhavantīha

These holy places — Kurukshetra, Gaya, Ganga, Prabhasa, and Pushkar, the splendid lake called Pavana, the Manasi-ganga, the Yamuna, Shyam-kunda, and Radha-kunda — are present at the time of bathing.

— Translated by Sri Gopiparanadhana Das, from Dina Narottam Das (*chota*)'s *Śrī Manohara Bhajana Dīpikā*. Published by Sri Sudhasindhu Das. Govardhan. Gaurabda 519. Bengali

Whom to Follow?

Srila Jiva Goswami's
Śrī Bhakti-sandarbha 283.34-36

arcayanti sadā viṣṇuṁ mano-vāk-kāya-karmabhiḥ
teṣāṁ hi vacanaṁ grāhyaṁ te hi viṣṇu-samā matāḥ

[Quoting *Viṣṇu-rahasya*:] If someone is seen to always worship Lord Vishnu with mind, words, body, and deeds, then his words should be accepted. Such persons are considered equal to Lord Vishnu.

saṁsprṣṭvā vaiṣṇavān viprān viṣṇu-śāstra-viśāradān
cīrṇa-vratān sadācārān tad uktaṁ yatnataś caret

[Quoting *Kurma Purāṇa*:] After associating with saintly *vaiṣṇava brāhmaṇas* who are learned in the *vaiṣṇava* scriptures, well behaved, and firm in their vows, then one must follow their instructions with determination.

yeṣāṁ gurau ca japye ca viṣṇau ca paramātmani
nāsti bhaktiḥ sadā teṣāṁ vacanaṁ parivarjayet

[Quoting *Vaiṣṇava Tantra*:] However, if someone is seen to be without devotion to the spiritual master, the chanting of *japa*, and Lord Vishnu, the Supreme Personality of Godhead, then his teachings must be abandoned.

— Translated from *Śrī Bhakti-sandarbha*. Jadavpur University. Calcutta. 1980. Sanskrit.

.

Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.